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Williams, Rev. Stephen
B.

The

Salutation

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The Salvation Army Today

By Rev. S. B. Williams
A Former Officer



DID YOU KNOW ?

The annual revenue of the Salvation Army is Thirty Million Dollars

It controls large mercantile corporations, which are conducted for profit, the stock of same netting good dividends

The larger per cent of its collections are used for operating expenses and the support of a luxurious Staff

The Infamous Saloon collecting of the Salvation Army is a stain upon the fair name of Christianity

FACTS IN THIS BOOK

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The Author in Staff-officer's Uniform

new Je 6 '14.

PREFACE.

The Outlook, in a recent editorial on the visit of General Bramwell Booth to this country, last fall, calls attention to the fact that we can no longer think of the Salvation Army as a band of zealots holding forth on the street corners of our large cities. Rather, the Salvation Army is a vast institution with "an annual revenue of thirty million dollars," and Bramwell Booth is in reality a "benevolent despot." "The property and policy, as well as the determination of his successor, are under his absolute control. Whether the Salvation Army, organized as at present, can maintain itself beyond the life of its present leader, is a grave question."

The author, having had a most strenuous experience for several years as an officer in Salvation Army work, and believing that much of what I have observed is of vital interest to a large part of the Christian and business public, after several years' enjoyment of the peace and quietude of a Methodist parsonage home, with opportunity for reflection and retrospection, I have decided to write out a brief account of these observations with such correspondence as would seem pertinent thereto, and with the noting of many facts not generally accessible, submit it to the public in the shape of this narrative.

If the account of the workings of this movement, and the small part I played in its activities, should become of any permanent value to society, I shall feel amply repaid for my effort.

Respectfully,

STEPHEN B. WILLIAMS.

MAY 29 1914

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CHAPTER I.

THE SALVATION ARMY—A MILITARY ORGANIZATION.

In the year 1865 William Booth, who had formerly been a Methodist minister, began holding meetings in the notorious East End of London, which developed into what was called "The Christian Mission." In 1878, while dictating to his secretary a statement for publication, he made use of the term "Salvation Army," which was later adopted as the name of the movement. It was a happy selection, for this title seemed to express more fittingly the purpose of the organization, and at the same time it caught the popular ear and gained for his work a hearing which it might not otherwise have secured. Military titles, costumes and discipline were soon adopted, and the movement spread to other countries and colonies.

The rules and regulations for the governing of the various "officers" connected with this new "army" were adopted by the "General," who assumed for himself the role of military dictator, even to the extent of naming his own successor. These various "rules" are embodied in several books, of hundreds of closely printed pages, and go so far as to exact implicit obedience of all who connect themselves with this "war," even to designating the clothing they shall wear, how their houses shall be furnished, how they shall spend every moment of time, (of which they must make a report on blanks furnished for that purpose), and the kind of food to be eaten. In an order concerning "Health," considerable stress is placed upon the value of a vegetarian diet, argued not so much from the standpoint of health, but for the main purpose of saving money for the Army.

Division of Forces.

In order to carry out the military system more effectively, there is in each country a Commander having chief authority, who is appointed by the General, and directly amenable to

him. In America the Salvation Army is under the direction of Miss Eva Booth, daughter of the founder, who is assisted by a Commissioner at Chicago. The entire country is divided into Provinces, and these in turn are sub-divided into Divisions, all presided over by Staff-officers of high rank, having attached to them an immense retinue of Staff-officers of lower grade. The real work of the Salvation Army and the collecting of the finances is done by the field officers, in charge of the local corps or posts, who usually rank as Captains and Lieutenants.

Seven years' service as a "field officer" on small living allowance is required before there is any promotion to even the lowest "staff" rank, the grades of which carry with it an increasing salary allowance. After the first promotion comes, in order to reach the top, an officer must work his way up through a maze of titles such as that of Ensign, Adjutant, Staff-Captain, Major, Brigadier, Lieut.-Colonel, Colonel and finally Commissioner. It is a hard job to rise, because the Salvation Army is already too heavy at the top.

The appointments in this vast and complex organization are usually made semi-annually, except in the higher staff ranks. The orders for the field officers come from National Headquarters, and are supposed to be based upon recommendations from the Divisional Officers. These orders must be obeyed, or the officer's commission is forfeited. Many become discouraged every year and leave the movement, swelling the ranks of ex-officers, who, in Army parlance, are dubbed: "The Great Majority." An English publication says:

The resignation of leading officers in the Salvation Army goes on. Since we last drew attention to this symptom of disintegration, 200 Staff and Field officers, among others, have thrown up their commissions. The most notable is Colonel Miles, of the United States, who was regarded as a bulwark of strength to the corps. The Colonel was applauded as the "Demosthenes of the Salvation Army in America." A story is told of how, on one occasion, at a great gathering in Philadelphia, Miss Booth resented the Colonel's eloquence on the ground that it detracted from her influence as a speaker. "Two Hamlets," she declared, "spoiled the play." He is gone.

Soldiers and Their Oath.

The Salvation Army "soldiers" are the unpaid volunteers composing the local corps, and who support themselves at dally toil and put their time into the religious meetings. Their standing is determined by passes which are issued at the time of their being "sworn in," and signed monthly by the "officer-in-charge." The oath they take, in part, is as follows:

Believing solemnly that the Salvation Army has been created by God, and is sustained and directed by Him, I do here declare my full determination to be a true soldier of the Army till I die. I do here declare that I will spend all the time, strength, influence and money I can in supporting and carrying on this war, and that I will endeavor to lead my family, my friends, neighbors, and all others whom I can influence, to do the same. I do here declare that I will endeavor to carry out the instructions of my officers, and the orders and regulations of the Army; and further that I will be an example of faithfulness to its principles, advance to the utmost of my ability its operations, and never allow, where I can prevent it, any injury to its interests or hindrance to its success.

In the published statistics neither the number of soldiers nor the number of officers are given. The "enrollment" will show a great decline, especially in recent years. They claim to have 852 posts or corps in this country. The value of the Salvation Army real estate holdings in America is estimated to be FIFTEEN MILLIONS OF DOLLARS.

CHAPTER II.

THE VOLUNTEERS OF AMERICA

The "Volunteers of America" is a movement similar to the Salvation Army, which was organized in 1896 by Ballington Booth, son of the old General. He had for nine years previous been in command of the Salvation Army in the United States. Disagreeing with his father in certain deep-seated principles, he was summarily removed from his command. A large number of the people of New York held a meeting in Carnegie Hall to protest against the removal from America of Ballington Booth. Senator Depew presided over the meeting, while the mayor of the city, bishops and leading divines of the various churches were the principal speakers.

The protest, however, was unavailing. Then it was that Ballington, at the urgent request of friends and supporters of the Army, with a large number of officers and soldiers, withdrew and formed the "Volunteers of America." In a statement issued by one of the champions of the new movement, it was said that

The main difference between the two organizations is that of government. The one-man power on one hand and representative government on the other. If one man has the right and power to organize, govern and frame laws, he will by the same power have the right to disband the society. In the Salvation Army, in the earlier days of its organization, what really seemed to the workers to be proper and even requisite by way of rules and methods, at that primitive stage of slum revivalism, would be entirely out of date now, and the only wonder is that the advisers of the Salvation Army's chief executive should not have seen the need of radical changes in his regulations, and especially so in relation to the work in foreign fields.

Mr. Ballington Booth has continued at the head of the Volunteers, but it is not as strong as it was at its inception, and the signs indicate its ultimate decline.

CHAPTER III.

THE AMERICAN SALVATION ARMY; AN INSURGENT MOVEMENT.

Shortly after the Salvation Army work was started in America, Major Thomas E. Moore was sent by General Booth to take charge. A difference of opinion soon arose between them, the Major contending that all funds received in this country should be used in the work here, and not a certain percentage sent to England, as was the case at that time. Also that the work in this country should have an American charter. To all of this the General strenuously objected, with the result that Major Moore withdrew in 1884, and, with the larger part of the officers over here, formed an "American Salvation Army," incorporating it in the state of New York, and also copy-righting the "War Cry" as the official publication of the new movement. Moore later resigned, and was succeeded by various "Generals," until finally one James Wm. Duffin became the chief commander in 1896, incorporating the American Army in Pennsylvania, and attaining some measure of success until in the early part of the year 1913, when, after losing an injunction suit brought against him by the Booth Army, he changed the name of his movement to the "American Rescue Workers;" a consideration of \$4,100.00 being paid him by the Booth Army. An attempt was made by some of the American Army officers in Nebraska to continue under the old name, and I was glad to give them the benefit of my experience in helping to incorporate in this state. They honored the writer with an election to the presidency of their corporation, which I resigned as soon as it became evident that they were adjusted sufficiently to continue the experiment. It remains to be seen whether this latest venture to revive decaying Salvationism will be in any degree successful.

CHAPTER IV.

BRIEF RESUME OF MY PERSONAL EXPERIENCES.

The writer became a "soldier" in the Salvation Army in January, 1906, while engaged in newspaper work in the South. I had previously served for three years as a pastor in Alabama, filling some appointments in the Methodist Episcopal Conference. In March, 1907, I came in contact with an officer of the "American" Salvation Army, who was soliciting funds for that work in the town where I was the manager of a large country newspaper and printing office. Becoming interested, I invited him to my home so as to further engage him in conversation about the American movement. As he told me of the principles for which it stood, I was moved by impulse to cast my lot in with them. Upon his recommendation, General Duffin accepted me for the work. Fortified with an Adjutant's commission, and placed in charge of the work in the South, I gave a year's labor to this organization—the most strenuous year of my life so far. In April, 1908, I sent in my resignation, which was accepted in the following letter:

THE AMERICAN SALVATION ARMY

National Headquarters

Philadelphia. April 25, 1908.

Mr. S. B. Williams,
Chicago, Ill.

Dear Comrade:—

Answering your favor of recent date which has just been received, and complying with your request, your resignation as District Officer and as a Major in the American Salvation Army has been accepted. I trust that you will in the future give us what help you can whenever an opportunity presents itself.

Yours in the war for souls,

JAMES WM. DUFFIN,
Commander in Chief.

Shortly after this I was offered, and accepted, a post in the

Booth Army, serving three months as Captain at Mason City, Iowa, where my work was spoken of in the highest terms by the Divisional and Provincial officers, and which post I left on account of the serious illness and death of my Sister. After this I served two terms of six months each at Ft. Worth, Texas, where my work was considered very successful. I say this because it is probable that an attempt may be made to create the impression that this book is the effort of a disgruntled officer whose work was a failure. The only thing I failed in was to bow the knee to the Staff Officers ranking above me. When I left Ft. Worth the following letters were given me:

ST. PAUL'S M. E. CHURCH

Ft. Worth, Tex.

July 1, 1909.

To Whom It May Concern:—

It gives me pleasure to say that we have had Capt. S. B. Williams in St. Paul's Church presenting the cause of the Salvation Army. . . . so as to give a vivid impression of the work done by that organization, and in such a manner as to stir the Christians present to a larger sense of their responsibility. Brother Williams is a man of God, kindly, tender, and utterly in sympathy with the Church. God will richly bless him anywhere.

Sincerely,

J. F. BOEYE, Pastor

FT. WORTH UNIVERSITY

Office of the President.

July 9, 1909.

To Whom It May Concern:—

I take great pleasure in saying that I have had a personal acquaintance with Capt. S. B. Williams, of the Salvation Army, and that this acquaintance has been entirely satisfactory. Some weeks ago I invited Capt. Williams to address the students and faculty on the life and work of General Booth, and I assure you that his message was received with great pleasure and appreciation. Captain Williams is a sincere, useful man, and I bespeak for him the kindness and support of all friends of God and humanity.

Yours very sincerely,

WM. FIELDER, President.

Dr. Boeye was pastor of one of the largest churches in Ft.

Worth and also president of the City Ministerial Association. He is at present pastor of Grace Methodist Church, Lincoln, Neb. Dr. Fielder has since become Chancellor of the Methodist University of Oklahoma. I left Ft. Worth because of restrictions the Colonel put upon my plans for developing the work there in a way that would have worked credit and honor to the organization that was largely discredited in that city. I was received back into the Chicago Province, and assigned to a certain city where a scandal had recently been aired, and not caring to tackle a job of that kind I wired in my resignation and accepted a pastorate that had been offered me in Oklahoma. The Colonel wired me not to leave, and made a trip down to see me in person and persuade me to remain. He finally insisted that I remain on furlough, and wrote me to that effect, also offering to arrange an appointment to suit me, but I insisted that my resignation be accepted, so nine months after it had been tendered by me it was accepted in the following letter:

THE SALVATION ARMY
Territorial Headquarters

Chicago, Ill., April 22, 1910.

Mr. S. B. Williams,
Coalgate, Okla.

My Dear Sir:—

The particulars in your case having been placed before the Intelligence Council at Headquarters on April 15th, and after carefully considering the same, it was decided to accept your withdrawal. I am desired to advise you that this has been done.

We regret the circumstances that make this a necessity, but we had no alternative, seeing that you had already tendered your resignation and that you had taken up the position of pastor in the M. E. Church.

We trust you will be successful in your new sphere of labor.

Sincerely yours,

JOHN T. FYNN, Brigadier.

Signed by instructions.

In January, 1910, I united with the Arkansas Conference of the M. E. Church, transferring in 1913 to the Nebraska Conference, of which, at this writing, I am a member.

CHAPTER V.

THE FAMOUS INJUNCTION SUIT.

While in charge of the American Salvation Army in the South, with headquarters at Atlanta, Ga., I was rather suddenly summonsed to the National Headquarters at Philadelphia.

Arriving there I found the General absent in New York, but learned that injunction proceedings had been instituted in the courts of New York against us. When he returned, I was placed in full charge of the case, and sent on to New York with the following letter of introduction to the officer in charge of our work there, against whom the Salvation Army proceedings were directed:

Captain Elizabeth Orr,
New York City,

This will introduce to you Staff-Captain Williams, who goes to New York city representing the American Salvation Army in our troubles there before the courts. Any information that you can give him, or anything that you can do, will be greatly appreciated by him and me.

Yours in the war for souls,
JAMES WM. DUFFIN,
Commander-in-chief.

When I arrived in New York, after conferring with Captain Orr, I called upon the attorney which the General had retained, Hon. Wilson Lee Cannon, 22 9Broadway, who gave me full explanation of the proceedings.

The "Salvation Army in the United States" had served a summons and complaint on General James William Duffin on November 27, 1907, for the purpose of enjoining the American Salvation Army

from using the name American Salvation Army or a name so nearly resembling it, from using uniforms, insignia or badges of office similar to and resembling the uniforms, insignia or badges adopted and used by the officers of the

plaintiff; from printing and publishing, selling or offering for sale copies of a paper known as "The War Cry," and from printing postal cards and other literature in form resembling that used by the plaintiff; and from making any representations leading the public to believe that the defendant is the plaintiff for the purpose of securing credit or subscriptions, contributions of money and donations, and real and personal property.

Service on this was not made until about the middle of December. The Salvation Army had employed ex-Judge D. Cady Herrick, Geo. C. Lay and Frederick W. Garvin, connected with a well-known firm of corporation lawyers, as counsel, and assisting them, in the same capacity that I sustained to the American Army, was a lawyer-officer known as Brigadier Ferris.

In the face of objections by the counsel for the plaintiff, Attorney Cannon secured a stay of the proceedings until January 7, 1908, to allow time in which to prepare an answer to the charges made.

Acting under instructions from Mr. Cannon, I did some reconnoitering in New York city, visited other cities, and secured much valuable evidence, so when the case was called for trial at the Special Term of the New York City Supreme Court on January 7, Justice Newberger, presiding, such a mass of unexpected evidence was presented, completely refuting the charges made, that the Salvation Army attorneys, who had previously wanted to deny the American Army a few days' time in which to prepare a defense, were now themselves compelled to beg for more time. The case was then adjourned until January 13, when it was reheard, resulting in an order being signed by Justice Newberger vacating, dissolving and annulling the injunction.

The Salvation Army, being strongly entrenched in New York, had set themselves to the task of driving the insurgent movement, with its two small corps, out of the state. Not satisfied with the outcome of the suit, they appealed the case to a higher court. Expense was not considered by the Booth Army, for they seemed to have plenty of money for this purpose, continuing the services of a large force of high-priced attorneys and summoning a large

number of their officers from all parts of the country to come to New York and take part in the trial. The case was again heard by the Hon. Justice O'Gorman, now United States Senator, who rendered a decision favorable to the American Army.

The comment of the Salvation Army's officer-attorney on this decision is contained in the following letter written by him to a fellow-officer:

THE SALVATION ARMY
LEGAL DEPARTMENT

Personal!

New York, Feb. 3, 1909.

My Dear Captain:—

Just a word to say that we were horror-stricken and surprised at the decision rendered against us by the Judge who presided over the four days' trial of the Salvation Army against the A. S. A. We could not, and cannot yet, understand the cause of the somersault after his attitude and rulings in the court at the time of the trial. I think that Catholicism had something to do with it. However, his reasons are something rotten. He simply expresses his own opinion, which is entirely contrary to the evidence that was presented regarding deceit practiced by the other side, etc., and ignores the Brief of Law of a hundred and eighty-five pages that we put in with cases from all over the country decided of a similar nature.

There is no need of my telling you that we are appealing the case to the Appellate Term to be argued before five judges, and we have no doubt in the world of a reversal of this harlequin's manifesto.

I am, God bless you, Yours faithfully,

M. J. H. FERRIS,

Per E. H., Legal Secretary.

According to this prophecy, nearly a year later, on the 30th of December, 1909, five judges of the Appellate Division of the Supreme Court of the County of New York reversed the judgment in favor of the defendant, and ordered a new trial. This hearing was obtained on April 15, 1910, before Justice Charles W. Dayton, of the New York County Supreme Court, and resulted in an opinion establishing the right of the Salvation Army to a permanent injunction against the Amer-

ican Salvation Army. From this decision the American Army took its first appeal, the result of which was made known to me in a letter from General Duffin, five and one-half years after he had called me from Atlanta to help him in the case:

THE AMERICAN SALVATION ARMY

National Headquarters

Philadelphia, July 19, 1912.

Rev. S. B. Williams,
Torrington, Wyo.

Dear Brother:—

I have yours of the 15th inst., and contents noted. The higher court at Albany sustained the decision of the lower court. I have been consulting my attorney in New York, and am of the opinion that the best thing to do would be to withdraw in the easiest possible manner. Praying for the success of you and yours, I am,

Yours in the Master's service,

JAMES WM. DUFFIN,
Commander-in-Chief.

The "easiest possible manner" for General Duffin to withdraw from further litigation with the Booth Army was for him to accept their proposition to change the name of his organization for a consideration of \$4,100, which change took place on the 12th day of April, 1913. Thus closes the history of one of the most remarkable cases of religious persecution, based on financial considerations, ever recorded in the annals of the American courts, and fully establishes in this country A SALVATION ARMY TRUST.

CHAPTER VI.

FINANCIAL INTERESTS.

"The work of the Salvation Army is largely subservient to financial interests" charges the president of a national gathering of the associated charities. This is, in a measure, true. It is the cause of the present spiritual decline, so observant in many corps.

The Salvation Army is an incorporated institution,, qualified to not only hold property, but to engage in business. It does this on a larger scale than most people have any idea of. The certificate of incorporation of "The Salvation Army in the United States" is a most extraordinary document. The incorporation was effected by a SPECIAL ACT OF THE NEW YORK LEGISLATURE, on April 28, 1899, and COST THE SALVATION ARMY NEARLY THREE THOUSAND DOLLARS in cold cash. In this certificate of incorporation it provides that the ABSOLUTE CONTROL be invested in an alien "General for the time being," and neither he nor the other members of the Board appointed by and subject to him are required to be citizens of this country. Every piece of property owned by the Salvation Army in the United States is deeded to this board. The property value so deeded and controlled is estimated to be \$15,000,000.00.

A great demand is being made for funds by this organization upon the Christian and business public. On the streets, in the stores, office buildings, private residences, saloons and brothels of our cities can be found daily the solicitors and collectors of the Salvation Army. Many think that such funds are usedly largely in relief work. My ESTIMATE IS THAT SCARCELY TEN PER CENT IS USED IN THE ACTUAL RELIEF OF THE POOR; that fully ninety per cent goes for operating expenses. The reason for this lies in the claim that the Salvation Army is more a spiritual than it is a charity organization, and the salaries and expenses of its officers, and the maintenance of its halls, and other institutions, is a legitimate item of the corps expense.

. Granted that this is true. But remove from the minds of

the people the charity idea and the collections from such sources will fall off materially. Then acquaint the public with the figures embraced in the increasing number of properties owned by the army—office buildings, hotels, citadels, residences, etc. the value of which is now more than fifteen millions of dollars, the title to which is vested in the General, and the public collections will further show a substantial decrease.

Again, the salary question of the Salvation Army is an immense one. The field officers, in charge of the local corps, receive none too much. Their work is hard. Living comes high. There is little chance to save anything for the inevitable rainy day. And it appears that the large staff force is indispensable for the proper maintenance of the movement. I would not advocate for one moment the reducing of this force, if it is necessary to the work of serving fallen humanity. But in justice to the contributors there should be a separation of funds, and in soliciting for funds it should be made plain the particular use to which such contributions are put.

As an instance, in a Christmas effort the writer had charge of in Ft. Worth, Tex., the income for that specific purpose was \$400.42; the cost of the dinner (in cash) was \$263.92, leaving a balance of \$166.50. Out of this balance, which should have been used strictly in other relief work, the divisional officer called upon me to pay the traveling expenses, amounting to \$30, of a married couple who was coming to work in his division, and who assisted me for a few weeks during the Christmas "effort." They also received full salary for the time they were helping me. I have a cancelled check for \$50, covering amounts paid to my D. O. out of this Christmas balance, and from December 1, 1910 to January 3, 1911, a period of 33 days, I have checks to show that the sum of \$96.05 was sent from my corps to divisional headquarters.

Self Denial (?)

In due time, the target for self denial was received, and the divisional officer wrote me as follows:

You are doubtless aware of the fact that we are on the eve of our great annual effort, namely, the Self Denial, and I feel sure that you have been anxiously waiting to learn what your corps target is

to be, and I am please to inform you that yours is the same as last year, namely, \$200.00, and I feel sure that you will spare no effort to raise this amount, and in fact, there is no reason why you should not go away beyond that amount.

What Is Self Denial?

Twice each year, in addition to the collections for ordinary expenses, twelve per cent of which must be sent in to headquarters, there is made a still further demand upon the officer, and he in turn upon a long suffering public, for funds known as self-denial and harvest-festival collections. The tax is made by headquarters, and the corps officer is required to make all other features of the work secondary for the time being, and devote his attention to raise these "targets."

I have before me as I write an "official statement of disbursement of self denial funds for one year in the western territory. The total amount raised was \$53,200. Add to this one and a third times more to cover the amount raised in the east, and then double this so as to cover the amount raised for the harvest festival fund, and you have something like a quarter of a million dollars raised in one year for these two special departments of army operations alone.

The official statement referred to divides it as follows:

International and missionary funds.....	\$14,500.00
Rescue, slum work, and GRANTS.....	13,200.00
Retained by corps.....	12,400.00
Percentages to provinces and divisions.....	5,925.00
Expenses for collecting.....	7,175.00

This division seems plausible enough on the face of it. But let us read a little between the lines. Bunching together the last three items we have \$25,500—almost one-half—disposed of in expenses and percentages before it gets to headquarters to be used for the purposes for which it was collected. In the balance of \$27,700,, which finally reaches headquarters, there is yet the items of grants to be accounted for. Whenever it is found necessary to give to any officer an additional sum of money above that of his regular salary allowance, it is called a grant. Out of these special funds a sum is set aside for that purpose. And then after the remainder has been turned into the proper departments, for use as designated

in this statement, there is yet the rent, equipment and maintenance of the buildings used by these departments to come out of the money collected, as well as the salaries of the officers of those departments.

While it is true that a general accountant is called in annually to audit the books of the Salvation Army, and it is not the purpose of the writer to call in question any expenditure of the funds given by the public to the Salvation Army, it would be interesting to know just what per cent of the funds collected go into the actual relief of the poor, and just what per cent is used in operating expenses. This could be easily given to the public, for each officer is required by the regulations to exact a receipt for every penny given or paid to any one, and is also strictly required to keep an exact record of all income and other financial transactions.

"John Bull," an English publication, is authority for the following:

A movement has quietly sprung up among old hands which demands, among other things, the abolition of the "target" system of raising money for "Self Denial." We have recently seen a letter from a staff officer on the subject, which is to the effect that, unless corps receive authority to fix the amount that they can raise, and the poor of their own neighborhood benefit to some extent from the general funds—most reasonable stipulations—a meeting will be called to submit the facts about "Self Denial" to the Churches.

CHAPTER VII.

EFFORTS AT POPULARITY. A LUXURIOUS STAFF.

The name of the Salvation Army is worth a great deal. I have already shown how in December, 1907, there was begun in the courts of New York injunction proceedings against the "American Salvation Army," to restrain them from using in any manner or for any purpose a name containing the words "Salvation Army" or either of said words in connection with the other, which case dragged through the courts for over five years, and only recently decided in favor of the Salvation Army, at a cost of thousands of dollars.

In the early days William Booth was sneered at as a mountebank, and was accused by churchmen of bringing religion into contempt. "But when he died," says the Presbyterian Banner, "The death of no king, or emperor or president, or pope, would have rolled a wave of grief over so many lands and into so many hearts. Queens and emperors sent wreaths of flowers for his coffin, and hardly an outcast in England has not felt his passing."

There is no doubt that General Booth was every whit deserving of such immense popularity. But the methods sometimes practiced by his chief officers to perpetuate that popularity and keep the movement in the public eye is not always commendable.

Upon the occasion of the eightieth birthday of the old General, messages of congratulation were sent him by many prominent Americans. A unique method was pursued to accomplish it. A communication like the following was sent the officers in charge of the larger corps throughout the United States:

THE SALVATION ARMY

Texas Division

Dallas, Tex., March 23, 1909.

Captain S. B. Williams,
Ft. Worth, Texas,

My Dear Captain: Enclosed you will please

find a letter that I have received from headquarters. By this letter you will notice that the Commander is very anxious that the mayors from several cities in Texas send the General a cablegram. Therefore I wish you would go personally and see the Mayor of Ft. Worth and tell him what you want. Get him to give you the message at once, and YOU CAN SEND IT ON TO LONDON BY CABLE.

Yours faithfully,
ALFRED HARRIS, Major.

FROM THE COMMANDER.

In connection with the celebration of the General's eightieth birthday, the Commander has conceived the idea of getting the governors of the different states and the mayors of the largest cities to cable a message of congratulation to the General. With regards to the expense of sending the cablegrams, the Commander suggests that it will probably be healthy to our prospects if we were to offer to pay the expense of sending these messages. There is no doubt they will be immensely appreciated by the General, and will put America in the front rank as regards the world with honors shown to the General at this time.

When I first called on the Mayor he was quite busy, and an interview had to be arranged through his secretary. Consequently, my response was not quick enough to suit headquarters, so in a few days I received a telegram:

Dallas, Tex., April 2, '09.

Capt. Williams,
Care Salvation Army,
Ft. Worth, Tex.

Headquarters telegraphing for mayor's message.
Please wire it me immediately.

MAJOR HARRIS.

I finally secured the message, and in addition to wiring the text of it in to Major Harris, and he in turn sending it with other Texas messages to New York, so they could be published in the American War Cry, there was the great expense of sending it direct from Ft. Worth to London by cable. I did this, but instead of taking it out of the corps' funds, as was expected, I deducted the amount from my regular weekly

remittance to headquarters. But the funds which paid for the sending of these numerous cablegrams from all over America to the General in London, after all, came from a generous public, who contributed it to the Salvation Army because they "do so much good, helping the poor."

How the Staff Live.

While it may be true, that the head men of the Salvation Army are deserving of much honor, it is plainly evident that there is too much distinction between the Staff Officers with an assured income, and the field officers, who do the hard work and bear the brunt of the battle. The Staff live in good homes in select neighborhoods, all paid for with funds collected from the public. When they travel, they generally occupy Pullman berths, take their meals in dining cars, and stop at the best hotels. When Major Harris was in Dallas he had his office fitted up very comfortably in his home which was amply large for that purpose, but when he was succeeded by another Major with more aristocratic tastes, a magnificent suite of rooms in the finest office building in the city was secured, at a monthly rental of \$45.00, all of which was paid for by the "dear public."

When one of these high officers feels the need of an ocean trip or a change of climate, it is arranged for about as follows:

My Dear Captain:

I am sure you will be interested to know that Mrs. Wood and I are planning to make a trip this summer to England. . . . Now the Provincial funds are not in a condition that we can draw upon them for our expenses. Several officers who knew of our desire have promised to help, and I am writing to lay the matter before you. If the corps, or yourself, or both, can make us a donation for this purpose Mrs. Wood and I will appreciate it very much. I am confident you will make it as large as circumstances will warrant.

Yours, etc.,

GEORGE WOOD, Brigadier,
General Secretary.

Now what is a poor field officer to do when he receives a demand like this? For though it is veiled in the form of a request, it is nevertheless a demand, and the field officer,

knowing that his next appointment as well as his promotion depends largely upon the pleasure of this man, (for the Colonel to which he was General Secretary was merely a figure-head), there is only one thing he can do, and that is to go out and pull some more door bells, tell of the awful poverty abounding on every hand, and beg enough, dime by dime, to enable him to make a generous donation to the Brigadier's European trip.

I thank God that I did not truckle to such men, and I can assure the readers that this high officer got not a cent from me or my corps.. I moved soon afterwards.

The above instances of luxury and ease can be duplicated in the Salvation Army countless times over. And invariably the field officers are required to do the hustling to maintain the expense of this vast system. In a news dispatch concerning the recent trip of General Bramwell Booth to this country, it was stated that he traveled like a prince, occupying a magnificent suite of state-rooms on the ocean liner such as are usually occupied by wealth and royalty, costing a large sum of money. How different from the early days, when the Salvation Army was a great spiritual power.

CHAPTER VIII.

VARIOUS FINANCIAL SCHEMES.

The Salvation Army, in its "social work," evolved from General Booth's book, "In Darkest England and the Way Out," instead of uplifting the masses of helpless poor from the slums of the large cities of the country, has become the competitor of ordinary tradesmen and workmen in the manufacture and sale of innumerable articles of public utility. It would take a book many times larger than this is designed to be in order to enumerate and explain the various financial and trade schemes of the Salvation Army, such as "The Reliance Trading Company," which is incorporated under the laws of the State of New Jersey and capitalized at \$300,000.00, being a consolidation of other Salvation Army concerns known as the "Post Fountain Pen Co.," the "National Printing and Publishing House," the "Book Bindery Co.," the "People's Registry Co.," the "Electrical Construction Co.," the "Reliance Outfitting and Tailoring Co.," and the "Army Supply Stores."

Also, I wish to call attention to General Booth's banking operations in England. In December, 1890, General Booth stated to the public that a bank was to be inaugurated, "chiefly for the benefit of our own people." In "Darkest England," he has a chapter entitled, "The Poor Man's Bank," in which he expressed a desire to "help the honest clerk or working man in temporary difficulties." His first scheme was the forming of the "Salvation Army Building Association," in 1884, for the purpose of securing the money of his followers to use in extending his rapidly growing "business departments." Being unable to control the directors of this Association, it was finally dissolved. General Booth then organized the "Salvation Army Bank," which later became the "Reliance Bank, Ltd.," described as being "in connection with the Salvation Army." In this bank, William Booth, in 1905, held 59,991 shares, Bramwell Booth 1 share, and the balance of eight shares was held by eight leading Salvation

Army officers, entirely subject to General Booth, and who formed the Board of Directors. So in reality the Reliance Bank, Ltd., was William Booth, who, as banker, borrowed money from the public, and then as "General" loaned it to himself as the "sole trustee" for all Salvation Army property, the security for the loans being mortgages on this property.

This bank does nothing more for the "poor man" or the "little man" but what all banks do for everybody. It exists solely for the benefit of the financial operations of the Salvation Army, and that means, in plain English, for the sole benefit of William Booth in his day, and now for his successor, Bramwell Booth.

The Industrial Homes Company.

The above was the name of a stock company, incorporated under the laws of the State of New Jersey on June 17, 1903, authorized capital of \$500,000.00, selling stock to anyone who had the price of a share, and operated by the Salvation Army for the purpose of gathering up old clothes, paper, rags, furniture, junk, etc., and selling same to the paper and junk dealers, and to the "worthy poor" of the large cities at a price that would enable the corporation to support their officers, pay their solicitors and drivers, care for the teams used in collecting, pay rent for stores, offices, etc., and also pay good dividends on the money invested by the various stockholders.

This so-called "industrial work" of the Salvation Army has been introduced into every town and city where such a department can be profitably conducted. But the public is beginning to "catch on to the game," and newspaper articles like the following are beginning to appear in the daily papers all over the country.

Salvation Army Methods at Hastings Are Criticised.

Hastings, Neb., Feb. 7.

The charity division of the Hastings Woman's Club may be called upon at its meeting of this week to investigate distribution of clothing and other necessities by the Salvation Army.

The mother of six small children called at the

Army Headquarters this week, following an announcement in the daily papers that the worthy poor would be helped. She selected some dresses that would fit her little girls, but was informed that they would cost her 50 cents each. This was the story told when the mother called upon those in charge of the local charity organization and asked for aid. Thursday afternoon another mother of several small children, called at the Army storehouse and she says she received the same reply.

While in conversation with Mr. Whitten, of the Lincoln, Neb., Commercial Club, he stated to me that he was instrumental in having the Industrial Homes Company dissolved. I wrote him recently, requesting some particular information in regard to this dissolution, and he very courteously replied as follows, offering me full access to all of his correspondence on the matter:

THE LINCOLN COMMERCIAL CLUB.

Mr. S. B. Williams,—Dear Sir:—In reply to your letter, beg to advise that at any time I will be glad to let you take such data from our files covering the dissolution of the Salvation Army Industrial Homes Company as you may desire for the book you are publishing on that subject. Yours very truly, W. S. WHITTEN, Secretary.

Taking advantage of the above opportunity, I examined the files of the Lincoln Commercial Club, and found a wealth of material available for an extensive discussion of this phase of Salvation Army operations. I have space here for only a few brief disclosures. The record revealed that—

The Charities Endorsement Committee of the Lincoln Commercial Club, Investigation Bureau, held several protracted meetings for the purpose of considering the charitable work of the Salvation Army, with the result that the committee finds itself unable to give its endorsement to this work.

The Salvation Army holds a controlling interest in the preferred and common stock of the Industrial Homes Company. The balance of stock is sold to the public. A dividend of six per cent is guaranteed on the preferred stock, while the

THE SALVATION ARMY TODAY

common stock is said to have YIELDED AS HIGH AS TWELVE PER CENT.

In a letter published in the Lincoln papers of March 31, 1912, Commissioner Estell asserts that the Industrial Homes Company has been dissolved. Yet we are in receipt of a statement dated April 3, from what is regarded as an authoritative New York source to the effect that the company is still in existence with same officers as reported in 1911. The failure of the Salvation Army to furnish the public with intelligible and reliable statistics of its financial transactions has given rise to severe criticism in both Great Britain and America.

During the past year the sales (in Lincoln) amounted to \$2,086.85, while furniture estimated as worth \$48.00, and garments and shoes valued at \$165.00 were given away. Poor families were also supplied with fuel and provisions to the amount of FIVE DOLLARS.

The Salvation Army (incorporated) owns and controls the capital stock of the Reliance Trading Company, which concern transacts a General Merchandise Business.

At banks the Salvation Army (incorporated) carry good balances.

The Merchants and Manufacturers Association of Milwaukee, in a report on unworthy charities, said: "Your committee recognizes that there is a widespread, generous toleration of, and sympathy towards the Salvation Army and kindred organizations, prompted especially by their religious work. . . . We venture to assert that not one person out of a hundred in our country knows that the Salvation Army is dual in character. The ninety and nine do not know that it manages and absolutely controls mercantile corporations; that these corporations are conducted for profit by which it is enabled to guarantee dividends in the form of interest to certain stockholders.

The Cleveland, O., Chamber of Commerce failed to endorse the Salvation Army.

The Kansas City, Mo., Board of Public Welfare refused to endorse the Salvation Army as a charitable organization.

And it is my opinion that such action has been taken, or is being contemplated, by a large number of similar commercial bodies all over the country.

While, on account of pressure being brought to bear upon this feature of the Army, the Industrial Homes Company was dissolved, the "industrial work" of the Salvation Army continues along the same lines, and it would be well to bear this in mind the next time a clothing or junk collector of the Salvation Army comes to your door. The clothing is not, except in very rare instances, given to the worthy poor. It is sold for a good price. And the money is not used in the spiritual work of the Army. It is time that the American people were waking up to this form of "charity," carried on in the name of a religious organization.

OTHER KINDRED ORGANIZATIONS

I wish at this point to call the readers' attention to the large number of such organizations which have sprung up all over the country soliciting funds from the unsuspecting public. Among the many I have come in contact with are; The Gospel Army, The Redeemer's Army, The Christian Army, The Christian Union Army, The American Volunteer Army, The Christian Volunteers, The Christian Volunteer Association, The American Salvationists (different from the American Salvation Army) The Samaritan Army, The Samaritan Christian Army, and others. These all prey upon the public for funds and are engaged in some form of religious charity **GRAFT**. It is high time that the public stopped encouraging them with its support.

SALVATION ARMY HOTELS.

I can only briefly refer to such. Among the slums of our large cities, as well as in the more respectable poorer quarters, in competition with the cheapest lodging houses are found these institutions of the Salvation Army, formerly designated "Workingmen's Shelters," but now generally known by the more respectable title of "hotels." And of all the dirty, miserable, cheap lodging houses, where a dirty, "buggy" cot can be obtained for a dime, the Salvation Army "hotels" take the

cake. Of course there are exceptions. But go into the quarter of the city where these "shelters" are located, and ask the average habitue his opinion of these places, and he will reply in more striking language than I am using here. There is simply no excuse for such institutions. They are as far removed from charity as Capitalism is from Socialism. God speed the day when the Salvation Army will go out of such business. Every "spiritual" officer, (those in charge of the corps, which are entirely separate from this department of the Army) is deeply disgusted with such things. But there is a financial profit connected with the running of these places, and they are continued.

The present spiritual condition of the Salvation Army can no longer be wondered at in the face of such facts as I have tried to picture in these pages. An organization brought into existence by the flaming zeal of a young evangelist, who in his heart said he "hungered for hell" when confronted with the opportunity for service among the outcasts of humanity,—an organization which has accomplished untold good in its day; it has now degenerated into a vast, complex machine whose object seems to be the exploitation of the condition of the poor by means of its increasing financial schemes—and all for the purpose of supporting its great roll of staff-officers. And so numerous has the staff become that a Major with great musical talent and extraordinary platform ability is placed in charge of a little second-hand clothing store. The religious meetings are on the decline, few souls are being saved, and the only redeeming feature left is the little semblance of charity work being done, which, in the very nature of things, can be done more effectively by the organizations created for that purpose—if they are placed under the supervision of the leaders of the Christian forces in the community.

The Salvation Army situation today is **appalling**; heart-rending! And now, one more chapter, and I am done.

CHAPTER I'.

SALOON COLLECTING OF THE SALVATION ARMY.

This method of securing funds for the support of a religious institution is the most debasing and humiliating of any in vogue. It is an outrage perpetrated upon innocent girls and women, and has furnished its quota of victims to the White Slave Traffic. There are facts in my possession connected with this system that is too terrible to relate here, and such as will burn in my memory forever.

When I entered the Salvation Army work I found this system in practice; that of sending pure, innocent girls into the midst of saloons, wine-rooms, dance-halls, etc., face-to-face with all kinds of crime and sin, for the purpose of begging money from the poor unfortunates, both men and women, with which to carry on a religious work. I was foolish in trying to stifle my conscience and force myself to believe that in some way God could use it all to his glory.

A Methodist preacher's daughter, whom my wife and I rescued from the clutches of evil men, and took to our own home to live, was later sent by us to another Salvation Army institution, and it was not long until they had her going through the saloons to collect money for the work. Where she is today I do not know, but heard later that she was traveling through the country as the companion of a "Gospel Army" officer.

A young man converted under my preaching in an Army hall was afterwards married to a splendid girl. They enlisted in the Salvation Army. She was sent through the saloons to collect money for the work. Result: She fell under temptation; the divorce court next, and then a ruined home.

A young girl of sixteen wearing the uniform and "doing the rounds" among the Philadelphia saloons, was subjected to an infamous proposal by a police officer. She refused to accept his advances, and was arrested on a false charge, and thrown in prison. Next morning the officer in charge

of the corps appeared in court, and undertook no defense, but meekly paid the fine and costs, and had the poor girl going the rounds again.

A beautiful girl went from the home of her parents in a small Pennsylvania town to engage in Salvation Army work in a large city. With bonnet and tambourine she was introduced to the unspeakable dens and dives of the worst slums in Chicago. Who can tell the effect of such a life upon an unsuspecting country girl of fair face and beautiful form?

In Fort Worth, Texas, a young girl lieutenant was sent to do "saloon collecting" for us. She was soon taking suppers with bartenders and causing disturbances between saloon men and their wives. One such lassie confessed to midnight "joy rides" with commercial men, and even visiting houses of ill fame with police officers and others. Can you wonder, in the face of such things, at the spiritual decline so apparent in Salvation Army work?

Read the following from a Kansas City paper:

"The jangle of tambourine shaken by Salvation Army lassies no longer will be heard in the saloons in Kansas City. The order issued by Chief of Police Griffin barring women solicitors of small change from entering bar rooms is being conformed to by the sisters from the citadel, according to Major Harris of the Salvation Army."

When I arrived in Fort Worth at the beginning of my first term as officer in charge there, the Army was in bad repute with the church people of the city, on account of the open stand taken by a former officer in behalf of the saloons. Afterwards I wanted some of the facts, and wrote to Rev. Dr. Boeye, president of the Pastor's Association, and received from him the following reply:

Fort Worth, Tex., May 17, 1910.

Dear Brother Williams:—I received your request concerning Ensign L. P. ————. I do not recall his words, but I do remember that his attitude was antagonistic when we were in the thick of the fight on the saloon question in Fort Worth four years ago. Brother Potter and others said that they had heard him frequently on the streets during that epoch denouncing the raising of the question of prohibition. He said to Rev.

T. K. Gale, of Chicago, and to me, on the street, that the authorities of the Army wouldn't allow a partial stand in the Army officers. That the saloonkeepers were the friends of the Army, and he was not permitted to take any stand in the matter. His words were outrageous for a professedly Christian worker. May his kind perish from the earth speedily.

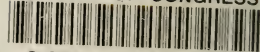
Every yours in Him,

J. F. BOEYE.

The saloon collecting of the Salvation Army is an infamous practice; a black spot on the fair name of the cause of our Christ. And I pray that in some way this little book may be used to help arouse such a storm of protest on the part of the Christian public that no officer will dare allow his lassie helpers to enter saloons or other places of sin and shame for the purpose of collecting money.

May this great movement that has occupied such a vast field of usefulness in the world be restored to its original mission of preaching the Gospel of Christ to the lowly of earth, and to the service of a sinned humanity. And if this message will in any way help to that end the writer will feel more than repaid for the effort he has put forth in its production.

(THE END.)



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—FROM THE ATLANTA JOURNAL
ILLUSTRATING THE BOOTH FIGHT AGAINST THE "AMERICAN" ARMY